A Late and Further

MANIFESTATION

OF THE

Progreſs of the GOSPEL

AMONGST THE

INDIANS

IN

Nevv-England.

Declaring their conſtant Love and Zeal to the Truth: With a readineſſe to give Accompt of their Faith and Hope; as of their deſires in Church Communion to be Partakers of the Ordinances of CHRIST.

Being a Narrative of the Examinations of the Indians, *about their Knowledge in Religion, by the Elders of the Churches.*

Related by Mr JOHN ELIOT.

Publiſhed by the CORPORATION, eſtabliſhed by *Act of Parliament*, for Propagating the Goſpel there.

Acts 3. 47. *I have ſet thee to be a light to the Gentiles, that thou ſhouldeſt be for Salvation unto the Ends of the Earth.*

LONDON: Printed by *M. S.* 1655.

WE *having perusd the ensuing* Narration, *written by Master* Eliot, *doe conceive it fit to be Printed, That thereby the Servants of God in* England *may be further enlarged in their Praises to God for his free Grace wonderfully manifested in beginning and so successfully carrying on the hoped for Conversion of the* Indians. *And also that they may be much encouraged to continue their Prayers, and liberall Contributions for the finishing and perfecting of this blessed and glorious undertaking, so much conducing to the Glory of God, the Salvation of soules, and the Inlargement of the Kingdome of Christ upon Earth.*

May 13. 1655.

H: Whitfeild. } Edm:Calamy.
Simeon Ashe. } John Arthur.

To all that pray and wait for the Prosperity of *SION*, and the increase of the Kingdome of our Lord Jesus Christ to the ends of the Earth.

Grace and Peace be multiplied.

Beloved Brethren.

AS, The *One thing* which ye have desired of the Lord, and which yee have sought after, is, that your selves might dwell in the house of the Lord all the dayes of your lives, to behold the beauty of the Lord, and to enquire in his Temple: So, I am much assured that the next thing which yee have desired of the Lord, and which ye have earnestly sought after, is, that they who have hitherto been strangers to, might dwell also in the house of the Lord all the dayes of their lives, to behold the beauty of the Lord, and to enquire in his Temple; yea, that they might be a house and a Temple of the Lord. This being the gratious designe of your holy breathings unto God, and of your liberall contributings unto men, ye cannot but rejoyce to hear of any thing which looketh like, much more which really is a fruit and return

Psal. 27.

of

of ſuch breathings and contri utings. Holy prayers and zealous endeavours are very ſweet in their acts, but they are much more ſweet in their effects and iſſues. It ſhould mightily encourage the ſeed of *Jacob* to pray, becauſe God hath ſaid, that he hath not ſaid to the ſeed of *Jacob*, *ſeeke yee me in vaine*. But how ſhould it provoke the ſeed of *Jacob* to give thanks, when they find that they have not ſought the Lord in vaine? and that their labours have not been in vaine in the Lord?

Beloved Brethren, yee may now ſee and taſt the fruit of thoſe Prophecies, which ye have been helping to the birth. *The wildernesſe and ſolitary places are glad, the deſert rejoyceth and bloſſometh, as the Roſe* Iſai. 35. *it bloſſometh abundantly, and rejoyceth even with joy* 1. 2. *and ſinging. The glory of Lebanon is given to it, the excellency of Carmell and Sharon, theſe ſee the glory of the Lord, and the excellency of our God.*

This little Book of Obſervations and Experiences gives you a brief and faithfull Narrative of the increaſing glory of Chriſt by the Progreſſe of the Goſpel in *New-England:* It tells you how Chriſt hath there led captivity captive, and given gifts for men, yea, for the rebellious, that the Lord God might dwell among them. Where the ſtrong man Armed kept the houſe (for many Ages and Generations, and all was in peace:) there now (Chriſt) *A ſtronger then he*, hath come upon him, and hath Luk. (in many examples) overcome him and taken 11. 21. from him all his Armour wherein he truſted, and divided his ſpoyles: Now Chriſt keeps the houſe, which Satan formerly kept; yea, they who were kept by Satan as his houſe, are now ready and earneſtly

neſtly deſire to be built up as a houſe for Chriſt. The poor, naked, ignorant *Indians*, who lately knew no civill Order, now beg to be brought into Church Order, to live under the Government, and enjoy the holy Ordinances of our Lord Jeſus Chriſt, in the pureſt way of Goſpel-worſhip.

May we not now (*Beloved*) make mention of *Rahab and Babylon* to them that know Chriſt? *Behold Philiſtia, and Tyre, with Ethiopia, this man was borne there; and of Sion* (in *New-England*) *it may be ſaid, this and that man* (of the wild, rude, and barbarous *Indians*) *was borne there.* Read this ſhort diſcourſe, and it will tell you that the Lord hath bleſſed the labours of the Meſſengers of *Sion* in *New-England*, with the Converſion of ſome (I may ſay, of a conſiderable number) of the *Indians*, to be a kind of firſt fruits of his (new) Creatures there. O let old *England* rejoyce in this, that our brethren who with extream difficulties and expences have Planted themſelves in the *Indian Wilderneſſes*, have alſo laboured night and day with prayers and tears and Exhortations to Plant the *Indians as a ſpirituall Garden*, into which Chriſt might come and eat his pleaſant fruits. Let the gaining of any of their ſouls to Chriſt, and their turning to God from Idols to ſerve the living and true God, be more pretious in our eyes then the greateſt gaine or return of Gold and Silver. This gaine of ſoules is a *Merchandize* worth the glorying in upon all the *Exchanges*, or rather in all the *Churches* throughout the world. *This Merchandize is Holineſſe to the Lord:* And of this the enſuing Diſcourſe preſents you with a Bill of many particulars, from your ſpirituall *Factory in New England*,

Pſal. 87. 4. 5.

Song 1. 16

Iſai. 23. 18.

land, as the improvement of your former adventures thether, for the promoting of that heavenly Trade; as also for an encouragement not only to all those who have freely done it already, to adventure yet more, but also for the quickning of those who hitherto have not done it, now to underwrite themselves Adventurers for the advancement of so holy and hopefull a designe. I shall adde only this one word, That, *Whosoever shall thus Adventer for Christ, shall have Christ for his Insurer.* To his Grace and Blessing I recommend both you and this Blessed Work, who am

Dearly Beloved,

A hearty well-wisher to the Propagation of the Gospel; and your Servant for Christs sake.

JOSEPH CARYL.

A BRIEF NARRATION OF THE INDIANS PROCEEDINGS

In respect of

Church-Estate,

AND

How the Case standeth at the present with us.

AFTER I had spent my poor labours among the *Indians* for the space of neer four years, it pleased God to stir up in them a great desire of partaking in the Ordinance of Baptism, and other Ecclesiasticall Ordinances in way of Church Communion. But I declared unto them how necessary it was, that they should first be Civilized, by being brought from their scattered and wild course of life, unto civill Co-habitation and Government,

before they could, according to the will of God revealed in the Scriptures, be fit to be betrusted with the sacred Ordinances of Jesus Christ, in Church-Communion. And therefore I propounded unto them, that they should look out some fit place to begin a Towne, unto which they might resort, and there dwell together, enjoy Government, and be made ready and prepared to be a People among whom the Lord might delight to dwell and Rule.

When they understood the mind of God in this matter, they were desirous to set upon the work: The reallity of which desires, the living have actually expressed, by their performance thereof (in some poor measure) and some of them dying, left their earnest affections and desires with the rest, to set upon that work; especially *Wampooas*, a godly man, of whose death and exhortations that way, I have made some mention in some former Letters.

We accordingly attended thereunto, to search for a fit place, and finally, after sundry journeyes and travells to severall places, the Lord did by his speciall providence, and answer of prayers, pitch us upon the place where we are at *Natick*. Unto which place my purpose at first was to have brought all the Praying *Indians* to Co-habit together: But it so fell out (by the guidance of God, as it now appeareth) that because the *Cohannet Indians* desired a place which they had reserved for themselves, and I finding that I could not at that time pitch there without opposition from some *English*, I refused that place, and pitched at *Natick*, where I found no opposition at present. This choyce of mine did move in the *Cohannet Indians* a jealousie that I had more affection unto those other *Indians*, then unto them. By which occasion (together with some other Providences of God, as the death of *Cutshamoquin*, and the coming of *Josias*, to succeed in the Sachemship in that place) their minds were quite alienated from the place of *Natick*, though not from the work, for they desire to make a Towne in that fore-mentioned place of their owne, named *Penkipog*, and are now upon the work. And indeed, it now appeareth to be of the Lord, because we cannot have competent accommodations at *Natick*, for those that be there, which are about fifty Lots, more or lesse.

And

And furthermore, by the bleſſing of God upon the work, there are People, partly prepared, and partly preparing for three Townes more. Inſomuch, as that it is moſt evident, that had I proceeded according to my firſt intentions, to have called them all unto that one place, we muſt have been forced very quickly to have ſcattered againe, for want of accommodations for ſo great a company of Inhabitants, and ſo have diſcouraged them at our firſt onſet of drawing them from their ſcattered way of living, unto Co-habitation: ſeeing it would have brought them unto ſuch wants and ſtreights as they could not have grapled withall, but rather would have been occaſioned to think there were inſuperable difficulties in this enterpriſe: Whereas in leſſer companies they may find a more plentifull and better courſe of liſe then they found in that former way out of which they are called; as through Gods mercy, and the bounty of good people in *England*, whoſe love layeth the foundation-ſtone of the work, they doe already feele and find at *Natick*, and begin to find at *Ponkipog*.

In proſecution of this work in the year 1650 we began by the Lords aſſiſtance our firſt Towne at *Natick*, where we built a Fort, and one dwelling-houſe. In the year 51 after Faſting and Prayer about that matter, they gave up themſelves and their Children to be governed by the Lord, according to his word, in all wayes of civility, and choſe among themſelves Rulers of ten, fifty, and an hundred, according to the holy Patterne, ſo far as they could: In which way of Government the Lord hath not a little owned them, and bleſſed them.

In the year 52 I perceiving the grace of God in ſundry of them, and ſome poor meaſure of fitneſſe (as I was perſwaded) for the enjoyment of Church-fellowſhip, and Ordinances of Jeſus Chriſt, I moved in that matter, according as I have in the Narration thereof, briefly declared. In the year 53 I moved not that way, for theſe Reaſons.

I having ſent their Confeſſions to be publiſhed in *England*, I did much deſire to hear what acceptance the Lord gave unto them, in the hearts of his people there, who daily labour at the Throne of grace, and by other expreſſions of their loves, for an holy birth of this work of the Lord, to the praiſe of Chriſt, and

the inlargement of his Kingdome. As alſo my deſire was, that by ſuch Books as might be ſent hither, the knowledge of their Confeſſions might be ſpread here, unto the better and fuller ſatisfaction of many, then the tranſacting thereof in the preſence of ſome could doe. Theſe Books came by the latter Ships (as I remember) that were bound for *New-England*, and were but newly out when they ſet ſaile, and therefore I had not that anſwer that year, which my ſoule deſired, though ſomething I had which gave encouragement, and was a taſt of what I have more fully heard from ſeverall this year, praiſed be the Lord.

Beſides, there fell a great damping and diſcouragement upon us, by a jealouſie too deeply apprehended, though utterly groundleſſe, *viz.* That even theſe praying *Indians* were in a conſpiracy with others, and with the *Dutch*, to doe miſchief to the *Engliſh*. In which matter, though the ruling part of the People looked otherwiſe upon them, yet it was no ſeaſon for me to ſtir or move in this matter, when the waters were ſo troubled. This buſineſſe needeth a calmer ſeaſon, and I ſhall account it a favour of God when ever he ſhall pleaſe to cauſe his face to ſhine upon us in it. Yet this I did the laſt year, after the Books had been come a ſeaſon, there being a great meeting at *Beſton*, from other Colonies as well as our owne, and the Commiſſioners being there, I thought it neceſſary to take that opportunity to prepare and open the way in a readineſſe againſt this preſent year, by making this Propoſition unto them; namely, *That they having now ſeen their confeſſions, if upon further triall of them in point of knowledge, they be found to have a competent meaſure of underſtanding in the fundamentall points of Religion; and alſo, if there be due teſtimony of their converſation, that they walke in a Chriſtian manner according to their light, ſo that Religion is to be ſeen in their lives; whether then it be according to God, and acceptable to his people, that they be called up unto Church-eſtate?* Unto which I had I bleſſe the Lord, a generall approbation.

Accordingly this year 54 I moved the Elders, that they would give me advice and aſſiſtance in this great buſineſſe, & that they would at a fit ſeaſon examine the *Indians* in point of their knowledge, becauſe we found by the former triall, that a day will be too little (if the Lord pleaſe to call them on to Church-fellowſhip)

ſhip) to examine them in points of Knowledge, and hear their Confeſſions, and guide them into the holy Covenant of the Lord. Seeing all theſe things are to be tranſacted in a ſtrange language, and by Interpreters, and with ſuch a people as they be in theſe their firſt beginnings. But if they would ſpend a day on purpoſe to examine them in their knowledge, there would be ſo much the more liberty to doe it fully and throughly (as ſuch a work ought to be) as alſo when they may be called to gather into Church-Communion, it may ſuffice that ſome one of them ſhould make a Doctrinall Confeſſion before the Lord and his people, as the rule of faith which they build upon, the reſt atteſting their conſent unto the ſame: And themſelves (the Elders I mean, if the Lord ſo far aſſiſt the *Indians*, as to give them ſatisfaction) might teſtifie that upon Examination they have found a competency of knowledge in them to inable them unto ſuch a work and ſtate. And thus the work might be much ſhortned, and more comfortably expedited in one day. I found no unreadineſſe in the Elders to fur ther this work.

Some diſpute there was about Officers in the Church, if they ſhould be found fit matter to proceed, of which I ſhall anon ſpeak God-willing.

They concluded to attend the work, and for ſeverall Reaſons adviſed that the place ſhould be at *Roxbury*, and not at *Natick*, and that the *Indians* ſhould be called thither, the time they left to me to appoint, in ſuch a ſeaſon as wherein the Elders may be at beſt liberty from other publick occaſions The time appointed was the 13 of the 4 moneth; mean while I diſpatched Letters unto ſuch as had knowledge in the Tongue, requeſting that they would come and help in Interpretation, or atteſt unto the truth of my Interpretations. I ſent alſo for my Brother *Mayhu*, who accordingly came, and brought an Interpreter with him. Others whom I had deſired, came not. I informed the *Indians* of this appointment, and of the end it was appointed for, which they therefore called, and ſtill doe, when they have occaſion to ſpeak of it, *Natootomuhteâe keſuk*, *A day of asking Queſtions*, or, *A day of Examination*. I adviſed them to prepare for it, and to pray earneſtly about it, that they might be accepted among Gods people, if it were the will of God.

It

It pleaſed God ſo to guide, that there was a publick Faſt of all the Churches, betwixt this our appointment, and the accompliſhment thereof: which day they kept, as the Churches did, and this buſineſſe of theirs was a Principall matter in their Prayers.

It hath pleaſed God to lay his hand in ſickneſſe upon *Monequaſſun* our *Natick* Schoolmaſter, ſo that we greatly wanted his help and concurrence in this buſineſſe. Yea, and ſuch is his diſeaſe (*viz.* an *Ulcer* in his Lungs) that I fear the Lord will take him away from us, to the great hindrance of our work, in reſpect of humane means: *Lord increaſe our faith!*

There fell out a very great diſcouragement a little before the time, which might have been a ſcandall unto them, and I doubt not but Satan intended it ſo; but the Lord improved it to ſtir up faith and Prayer, and ſo turned it another way: Thus it was. Three of the unſound ſort of ſuch as are among them that pray unto God, who are hemmed in by Relations, and other means, to doe that which their hearts love not, and whoſe Vices Satan improveth to ſcandalize and reproach the better ſort withall; while many, and ſome good People are too ready to ſay they are all alike. I ſay three of them had gotten ſeverall quarts of Strong-water, (which ſundry out of a greedy deſire of a little gaine, are too ready to ſell unto them, to the offence and grief of the better ſort of *Indians*, and of the godly *Engliſh* too) and with theſe liquors, did not onely make themſelves drunk, but got a Child of eleven years of age, the Son of *Toteſwamp*, whom his Father had ſent for a little Corne and Fiſh to that place near *Watertowne*, where they were. Unto this Child they firſt gave too ſpoonfulls of Strong-water, which was more then his head could bear; and another of them put a Bottle, or ſuch like Veſſell to his mouth, and cauſed him to drink till he was very drunk; and then one of them domineered, and ſaid, *Now we will ſee whether your father will puniſh us for Drunkenneſſe* (for he is a Ruler among them) *ſeeing you are drunk with us for company*; and in this caſe lay the Child abroad all night. They alſo fought, and had been ſeverall times Puniſhed formerly for Drunkenneſſe.

When *Toteſwamp* heard of this, it was a great ſhame and breaking

breaking of heart unto him, and he knew not what to doe. The reſt of the Rulers with him conſidered of the matter, they found a complication of many ſins together.

1 The ſin of Drunkenneſſe, and that after many former Puniſhments for the ſame.

2 A willfull making of the Child drunk, and expoſing him to danger alſo.

3 A degree of reproaching the Rulers.

4 Fighting.

Word was brought to me of it, a little before I took Horſe to goe to *Natick* to keep the Sabbath with them, being about ten dayes before the appointed Meeting. The Tidings ſunk my ſpirit extreamly, I did judge it to be the greateſt frowne of God that ever I met withall in the work, I could read nothing in it but diſpleaſure, I began to doubt about our intended work: I knew not what to doe, the blackneſſe of the ſins, and the Perſons reflected on, made my very heart faile me: For one of the offendors (though leaſt in the offence) was he that hath been my Interpreter, whom I have uſed in Tranſlating a good part of the Holy Scriptures; and in that reſpect I ſaw much of Satans venome, and in God I ſaw diſpleaſure. For this and ſome other acts of Apoſtacy at this time, I had thoughts of caſting him off from that work, yet now the Lord hath found a way to humble him. But his Apoſtacy at this time was a great Tryall, and I did lay him by for that day of our Examination, I uſed another in his room. Thus Satan aimed at me in this their miſcarrying; and *Toteswamp* is a Principall man in the work, as you ſhall have occaſion to ſee anon God-willing.

By ſome occaſion our Ruling Elder and I being together, I opened the caſe unto him, and the Lord guided him to ſpeak ſome gracious words of encouragement unto me, by which the Lord did relieve my ſpirit; and ſo I committed the matter and iſſue unto the Lord, to doe what pleaſed him, and in ſo doing my ſoul was quiet in the Lord. I went on my journey, being the 6 day of the week; when I came at *Natick*, the Rulers had then a Court about it. Soon after I came there, the Rulers came to me with a Queſtion about this matter, they related the whole buſineſſe unto me, with much trouble and griefe.

Then

Then *Toteſwamp* ſpake to this purpoſe, *I am greatly grieved about theſe things, and now God tryeth me whether I love Chriſt or my Child beſt. They ſay, They will try me; but I ſay, God will try me. Chriſt ſaith, He that loveth father, or mother, or wife, or Child, better then me, is not worthy of me. Chriſt ſaith, I muſt correct my Child, if I ſhould refuſe to doe that, I ſhould not love Chriſt. God bid Abraham kill his Son, Abraham loved God, and therefore he would have done it, had not God with-held him. God ſaith to me, onely puniſh your Child, and how can I love God, if I ſhould refuſe to doe that?* Theſe things he ſpake in more words, and much affection, and not with dry eyes: Nor could I refraine from teares to hear him. When it was ſaid, The Child was not ſo guilty of the ſin, as thoſe that made him drunk; he ſaid, *That he was guilty of ſin, in that he feared not ſin, and in that he did not believe his counſells that he had often given him, to take heed of evill company; but he had believed Satan and ſinners more then him, therefore he needed to be puniſhed.* After other ſuch like diſcourſe, the Rulers left me, and went unto their buſineſſe, which they were about before I came, which they did bring unto this concluſion, and judgement, They judged the three men to ſit in the ſtocks a good ſpace of time, and thence to be brought to the whipping-Poſt, & haveeach of them twenty laſhes. The boy to be put in the ſtocks a little while, and the next day his father was to whip him in the School, before the Children there; all which Judgement was executed. When they came to be whipt, the Conſtable fetcht them one after another to the Tree (which they make uſe of inſtead of a Poſt) where they all received their Puniſhments: which done, the Rulers ſpake thus, one of them ſaid, *The Puniſhments for ſin are the Commandements of God, and the worke of God, and his end was, to doe them good, and bring them to repentance.* And upon that ground he did in more words exhort them to repentance, and amendment of life. When he had done, another ſpake unto them to this purpoſe, *You are taught in Catechiſme, that the wages of ſin are all miſeries and calamities in this life, and alſo death, and eternall damnation in hell. Now you feele ſome ſmart as the fruit of your ſin, and this is to bring you to repentance, that ſo you may eſcape the reſt.* And in more words he exhorted them

to

to repentance. When he had done, another ſpake to this purpoſe, *Heare all yee people* (turning himſelfe to the People who ſtood round about, I think not leſſe then two hundred, ſmall and great) *this is the Commandement of the Lord, that thus it ſhould be done unto ſinners; and therefore let all take warning by this, that you commit not ſuch ſins, leaſt you incur theſe Puniſhments.* And with more words he exhorted the People. Others of the Rulers ſpake alſo, but ſome things ſpoken I underſtood not, and ſome things ſlipt from me: But theſe which I have related remained with me.

When I returned to *Roxbury*, I related theſe things to our Elder, to whom I had before related the ſin, and my grief: who was much affected to hear it, and magnified God. He ſaid alſo, That their ſin was but a Tranſient act, which had no Rule, and would vaniſh: But theſe Judgements were an Ordinance of God, and would remaine, and doe more good every way, then their ſin could doe hurt, telling me what cauſe I had to be thankfull for ſuch an iſſue: Which I therefore relate, becauſe the Lord did ſpeak to my heart, in this exigent, by his words.

When the Aſſembly was met for Examination of the *Indians*, and ordered, I declared the end and Reaſon of this Meeting, and therefore declared, That any one, in due order, might have liberty to propound any Queſtions for their ſatisfaction. Likewiſe, I requeſted the Aſſembly, That if any one doubted of the Interpretations that ſhould be given of their Anſwers, that they would Propound their doubt, and they ſhould have the words ſcanned and tryed by the Interpreters, that ſo all things may be done moſt clearly. For my deſire was to be true to Chriſt, to their ſoules, and to the Churches: And the trying out of any of their Anſwers by the Interpreters, would tend to the ſatisfaction of ſuch as doubt, as it fell out in one Anſwer which they gave; the Queſtion was, *How they knew the Scriptures to be the word of God?* The finall Anſwer was, Becauſe they did find that it did change their hearts, and wrought in them wiſedome and humility. This Anſwer being Interpreted to the Aſſembly, my Brother *Mahu* doubted, eſpecially of the word [*Hohpoöonk*] ſignifying *Humility*, it was ſcanned by the Interpreters, and proved to be right, and he reſted ſatisfied therein. I was purpoſed my

ſelfe to have written the Elders Queſtions, and the *Indians* Anſwers, but I was ſo imployed in propounding to the *Indians* the Elders Queſtions, and in returning the *Indians* Anſwers, as that it was not poſſible for me to write, unleſſe I had cauſed the Aſſembly to ſtay upon it, which had not been fitting; therefore ſeeing Mr. *Walton* writing, I did requeſt him to write the Queſtions and Anſwers, and help me with a Copy of them, which I thank him, he did, a Copy whereof I herewith ſend to be inſerted in this place, on which, this only I will animadvert, That the Elders in wiſdome thought it not fit to ask them in Catechiſticall method ſtrictly, in which way Children might Anſwer: But that they might try whether they underſtood what they ſaid, they traverſed up and downe in Queſtions of Religion, as here you ſee.

Poſtſcript.

LET the Reader take notice, That theſe Queſtions were not propounded all to one man, but to ſundry, which is the reaſon that ſometime the ſame Queſtions are propounded againe and againe. Alſo the number Examined were about eight, namely, ſo many as might be firſt called forth to enter into Church-Covenant, if the Lord give opportunity.

THE

THE EXAMINATION OF THE INDIANS AT Roxbury, The 13th Day of the 4th Month, 1654.

Queſt: WHat is God?

Anſw: An Ever-living Spirit.

Q. *What are the Attributes of God?*

A. God is Eternall, Infinite, Wiſe, Holy, Juſt.

Q. *In which of theſe are we like unto God?*

A. In Wiſedome, Holineſſe, and Righteouſneſſe: But in Infiniteneſſe and Eternity, God is onely like himſelfe.

Q. *How many Gods are there?*

A. There is one onely God.

Q. *Have*

Q. *Have not ſome Indians many Gods?*

A. They have many Gods.

Q. *How doe you know theſe Gods are no Gods?*

A. Before the Engliſh came we knew not but that they were Gods, but ſince they came we know they are no Gods;

Q. *What doe you find in the true God, that you find not in falſe Gods?*

A. I ſee in the Engliſh many things, that God is the true God.

Q. *What good things ſee you in the Engliſh?*

A. I ſee true love, that our great *Sachems* have not, and that maketh me think that God is the true God.

Q. *Doe you love God?*

A. A little I love God, my heart wanteth wiſedome, but I doe deſire to love him.

Q. *Why doe you love God?*

A. Becauſe we are taught this, that when we dye, we muſt goe to God, and live ever with him.

Q. *Who among the Indians ſhall goe to God, and what are the ſignes that they ſhall goe to God?*

A. Every man that truly believeth in Jeſus Chriſt ſhall goe to heaven.

Q. *Whether have you not many jealouſies and feares that you love not God in truth?*

A. I hope I have ſome love to God, but I know that I have but little knowledge of him, I hope I love him.

Q. *How doe you underſtand that God ruleth in your heart?*

A. Before I prayed to God, I knew nothing of God, but ſince I have been taught, I deſire to believe.

Q. *What is faith in Jeſus Chriſt?*

A. I confeſſe I deſerve to be damned for ever, and I am not able to deliver my ſelfe, but I betruſt my ſoule with Jeſus Chriſt.

Q. *Whether doth not your ſoule groane within you, under the ſenſe of unbelief, and other ſins?*

A. Since I have been taught, I find my ſelfe very weak, there is a little in me, ſometimes my heart mournes, ſometimes I deſire more.

Q. *How*

Q. *How doe you know the word of God is Gods word?*

A. I believe the word that you teach us, was ſpoken of God.

Q. *Why doe you believe it?*

A. Therefore I believe it to be the word of God, becauſe when we learn it, it teacheth our hearts to be wiſe and humble.

Q. *Whether are not your ſins, and the temptations of* Hobbomak *more ſtrong ſince, then before you prayed to God?*

A. Before I preyed to God, I knew not what Satans temptations were.

Q. *Doe you know now?*

A. Now I have heard what Satans temptations are.

Q. *What is a temptation of the Devill in your heart, doe you underſtand what it is?*

A. Within my heart there are Hypocriſies, which doe not appear without.

Q. *Whether doe not you find this a principall temptation from the wickednesſe of your heart, to drive you away from Chriſt, and not to believe the gracious Promiſes in Jeſus Chriſt? Or whether when you find wickednesſe in your heart, you are not tempted, that you cannot believe?*

A. My heart doth ſtrongly deſire to goe on in ſin, but this is a ſtrong temptation, but Faith is the work of Jeſus Chriſt.

Q. *Why doe ſome believe in Chriſt, and not others, what maketh the difference?*

A. Becauſe Satan ſpeaks to ſome, and bids them not believe, and they hearken to him, and God ſpeaks to others, and they believe God.

Q. *Why doe they believe God?*

A. It is the work of the Spirit of God, teaching them to believe in Jeſus Chriſt.

Another Indian being asked what he could ſay further to it, he Anſwered, *Jeſus Chriſt ſendeth his Spirit into their hearts, and teacheth them.*

Q. *What moveth Jeſus Chriſt to ſend his Spirit, whether any thing in your ſelfe?*

A. I believe, the Promiſe of God.

Q. *Whether doe you indeed believe there is a God, Chriſt, Heaven, Hell, whether have you any doubts concerning theſe things, or no?*

A. I

A. I doe but a little know my owne thoughts, but God throughly knoweth my heart, I desire to believe these things, I desire not to be an Hypocrite.

It being put to another Indian for further answer, he answered, My heart desires truly to pray unto God, and I more and more desire to believe these things. When I am taught by the word Preached, I desire to believe in particular, I desire to believe as long as I live.

Q. What is the Word of God?

A. That wherein God hath written his Will, and therein taught the way to Heaven.

Q. What is sin?

A. There is the root sin, an evill heart; and there is actuall sin, sin is a breaking of the Law of God.

Q. Wherein doe you breake the Law of God?

A. Every day in my heart, words, and works.

Q. Why are you troubled for sin, that none ever knew but your selfe?

A. I fear God, and Jesus Christ.

Q. What doe you believe about the immortality of the soule, and resurrection of the body? doth the soule dye when the body dyeth?

A. I believe, when the body of a good man dyeth, the Angels carry his soule to heaven, when a wicked man dyeth, the Devills carry his soule to hell.

Q. How long shall they be in that state?

A Untill Christ cometh to Judgement.

Q. When Christ cometh to judge the world, what then shall become of them?

A. The dead bodies of all men shall rise againe,

Q. Whether shall they ever dye any more?

A. Good men shall never dye any more.

Q. Whether doe you believe that these very bodies of ours shall rise againe?

A. This body which rots in the earth, this very body, God maketh it new.

Q. Who is Jesus Christ?

A. Jesus

A. Jesus Christ is the Son of God, yet borne man, and so both God and man

Q. Why was Christ Jesus a man?

A. That he might dye for us.

Q. Why is Christ Jesus God?

A. That his death might be of great value.

Q. Why doe you say, Christ Jesus was a man that he might dye, doe onely men dye?

A. He dyed for our sins.

Q. What reason or justice is there, that Christ should dye for our sins?

A. God made all the world, and man sinned, therefore it was necessary Christ should dye to carry men up to Heaven. God hath given unto us his Son Jesus Christ, because of our sins.

The Question being put to another for further Answer, his Answer was, *That God so loved the word, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Q. What is God?

A. An Ever-living Spirit.

Q. What are the Attributes of God?

A. As before.

Q. In these Attributes wherein are we like God?

A. As before.

Q. How many Gods are there?

A. One onely God, but he is three, the Father, Son, and Holy Ghost?

Q. What is Eternall?

A. Man is not like God in Eternall being.

Q. What is infinite?

A. All the World hath an end, but God hath no end.

Q. Had God any beginning?

A. No, but he is ever.

Q. Was there always an Heaven and Earth, how came they to be?

A. Jehovah made them, and Governeth them all.

Q. Were they ever?

A. No.

A. No.

Q. How did God make the world?

A. Onely the Will of God.

Q. Out of what matter did God make the world?

A. Not of any thing at all.

Q. How long was God making the world?

A. Six dayes.

Q. How cometh it to paſſe that the Sun riſeth and ſetteth, that there is winter and Summer, day and night?

A. All are the work of God.

Q. Now the world is made, can it keepe it ſelfe? By whoſe ſtrength is it kept together?

A. God preſerveth it, he made it, and keeps it all.

Q. In what condition was man made?

A. Very good, like unto God.

Q. What is the Image of God in man?

A. Holineſſe, Wiſedome, and Righteouſneſſe.

Q. Was there then any ſin in the ſoule of man?

A. No.

Q. What Covenant did God make with Adam?

A. A Covenant of Works, *Doe this and live*, thou and thy Children, *Sin, and dye*, thou and thy Children.

Q. How many Commandements are there?

A. Ten.

Q. What is the firſt Commandement?

A. God ſpake theſe words, and ſaid, *Thou ſhalt have no other Gods but me.*

Q. What was the ſin of Adam?

A. He believed the Devil, and eat of the Tree in the midſt of the Garden, of which God commanded him not to eat.

Q. When Adam *ſinned, what befell him?*

A. He loſt the Image of God.

Q. What is that Image of God, which he loſt?

A. Wiſedome, Holineſſe, and Righteouſneſſe.

Q. To whom is man now like?

A. He is like unto Satan.

Q. What is this likeneſſe to Satan?

A. He is Unholy, Fooliſh, and Unrighteous.

Q. How

Q. *How many kinds of sin are there?*

A. An evill heart, and evill works.

Q. *What doe you call it?*

A. We daily break Gods Commandements, and there is the root sin.

Q. *What is the wages of sin?*

A. All miseries in this life, and death, and damnation.

Q. *Whose wages is death?*

A. All unbelievers.

Q. *Seeing but one man* Adam *sinned, how come all to dye?*

A. *Adam* deserved for us all, that we should dye.

The Question being put to another for further answer, he answered, Adam was the first man, and father of all men, and in him we sinned.

Q. *Who is Jesus Christ?*

A. Christ is God, born like man, God and man in one person.

Q. *Why was Christ man?*

A. That he might dye.

Q. *Why was Christ God?*

A. That his death might be of great value.

Q. *How many are the Offices of Christ?*

A. Three. A Prieſt, a Prophet, a King.

Q. *What Sacrifice did Christ offer?*

A. His owne body.

Q. *What hath Christ done for us?*

A. He hath dyed for us.

Q. *What death dyed Christ for us? Who put him to death?*

A. Wicked men.

Q. *What else hath Christ done for us?*

A. He hath kept all the Commandements of God for us, and also dyed for us.

Q. *What hath Christ deserved, or merited for us?*

A. Pardon of sin, and eternall life.

Q. The same Question was asked another, *What hath Christ merited?*

A. Pardon of all our ſins, becauſe he paid a ranſome, the favour of God, and Eternall life.

Q. What elſe hath Chriſt done for us?

A. He roſe again, and aſcended into Heaven

Q. What doth Chriſt in heaven for us?

A. He appeareth for us before God, he prayeth for us, and giveth us the New Covenant.

Q. What is the New Covenant?

A. The Covenant of Grace, Repent and believe in Chriſt, and be ſaved.

Q. Shall all men be ſaved by Jeſus Chriſt?

A. All that believe in Chriſt ſhall goe to heaven, and be ſaved.

Q. Why doth thy heart deſire Jeſus Chriſt more then ſin, and thy former Idolls?

A. Before we prayed to God, I did not deſire Jeſus Chriſt, I did deſire my ſins, but now I ſee my need of Jeſus Chriſt.

Q. Why doe you need Chriſt?

A. When I dye, Chriſt carrieth my ſoule to heaven.

The ſame put to another for further anſwer, he anſwered,
We need Jeſus Chriſt, becauſe we are full of ſinne.

Q. How doth Chriſt work Grace in our hearts?

A. I beleive Chriſt hath ſent his Spirit into my heart by his word.

Q. What is repentance for ſinne?

A. I am aſhamed of my ſelfe, and broken is my heart, I hate, and am aware of all ſin.

Q. What moſt of all breaks your heart, why is your heart broken?

A. Becauſe I have ſinned againſt God.

Q. What ſee you in ſin that breaks your heart?

A. It is not my owne work, but Chriſt ſends his Spirit, and breaks my heart.

Q. What doth he put into your heart, that cauſeth your heart to break?

A. The Spirit.

Q. What

Q. *What wounds your heart moſt, becauſe you ſin, or becauſe you muſt goe to hell?*

A Becauſe we muſt goe to hell.

Q. *When you heare that* Adam *by his ſin deſerved eternall death, and when you hear of the grace of God ſending Jeſus to ſave you, which of theſe break your heart moſt?*

A. Pardon of ſin goeth deepeſt.

Q. *What worke of the Spirit finde you in your heart?*

A. The Spirit of God breaketh my heart to repent of all my ſin, and turneth me from ſin to believe in Jeſus Chriſt.

Q. *Whether have you found at any time any ſuch worke in your ſelfe?*

A. I am aſhamed of my ſelfe, I doe not throughly find it in my heart to be ſo.

Q. *When God ſendeth his Spirit, what doth it worke in us?*

A. A change of the heart.

Q. *What change hath God wrought in you of late, which was not in you in former times?*

A. The Spirit turneth us from our ſins, to believe in Jeſus Chriſt.

Q. *Doe you finde this in your heart, that your heart is turned from your ſins?*

A I find my heart turned, I leave my ſtealing, lying, luſt, and now my heart believeth in Jeſus Chriſt.

Q. *Doe you believe in Jeſus Chriſt?*

A. I doe believe in Jeſus Chriſt.

Q. *What is it to believe in Jeſus Chriſt?*

A. I confeſſe I deſerve to be damned, and am not able to deliver my ſelfe, and therefore I doe give up my ſelfe unto Jeſus Chriſt, and truſt in him, caſting away my ſins.

Q. *Why doe you caſt away your ſins?*

A. They make me that I cannot love Jeſus Chriſt.

Q. *Is there any Promiſe ſet home on your heart that comforteth you, what Promiſe doe you remember?*

A. I believe the Promiſe of God, that he will pardon believers in Jeſus Chriſt.

So far they proceeded in *Queſtions* and *Anſwers*.

Some or other of the Elders did ſeverall times publickly call upon the Interpreters, to be attentive to all things that paſſed, becauſe they muſt relye upon their teſtimony, or to that purpoſe, praying them to ſpeak if they doubted of any thing.

In the concluſion, the Elders ſaw good to call upon the Interpreters to give a publick teſtimony to the truth of Mr. *Eliots* Interpretations of the *Indians* Anſwers, which Mr. *Mahu*, and the two Interpreters by him, did, all ſpeaking one after another, to this purpoſe, *That the Interpretations which Mr.* Eliot *gave of their Anſwers, was for the ſubſtance the ſame which the* Indians *anſwered, many times the very words which they ſpake, and alwayes the ſenſe.*

WILLIAM WALTON.

WHen the day was well ſpent, in this above-written manner, ſome that were aged deſired that an end might be put unto this work for this time, becauſe by this taſt which they had, they ſaw that which gave them comfortable ſatisfaction. Then I deſired that (if it might be without prejudice to any) they might be further tryed with Queſtions about Chriſt, and grace wrought in us by the Spirit; and about the Ordinances of Chriſt (concerning which, no Queſtions had been yet propounded) and alſo about the eſtate of man after death, of the reſurrection of the dead, and of the laſt Judgement, wherein they were, through the grace of Chriſt, in ſome meaſure inſtructed. But it was ſaid, that they did perceive that they were inſtructed in points of Catechiſme, by what they had heard from them. When they came to a concluſion, one of the Elders (*viz.* Mr. *Ezek: Rogers*) having firſt privately conferred with ſuch of the Elders as ſate near him, ſpake words of acceptance and encouragement both to me, and to the *Indians*, in the name of the reſt. But Mr. *Walton* did not write them, and therefore I omit the rehearſing of them.

This great and ſolemne work of calling up theſe poor *Indians* unto that Goſpel light and beauty of viſible Church-eſtate, having

ving now passed through a second Tryall: In the former whereof, they expressed what experience they had found of Gods grace in their hearts, turning them from dead works, to seek after the living God, and salvation in our Saviour Jesus Christ. In this second they have in some measure declared how far the Lord hath let in the light of the good knowledge of God into their soules, and what tast they have of the Principles of Religion, and doctrine of salvation. Now the Question remaineth, *What shall we further doe? And when shall they enjoy the Ordinances of Jesus Christ in Church-estate?*

The work is very solemne, and the Question needeth a solemn Answer. It is a great matter to betrust those with the holy priviledges of Gods house, upon which the name of Christ is so much called, who have so little knowledge and experience in the wayes of Christ, so newly come out of that great depth of darkenesse, and wild course of life; in such danger of polluting and defiling the name of Christ among their barbarous friends and Countrey-men; and under so many doubts and jealousies of many people; and having not yet stood in the wayes of Christ so long, as to give sufficient proof and experience of their stedfastnesse in their new begun profession. Being also the first Church gathered among them, it is like to be a pattern and president of after proceedings, even unto following Generations. Hence it is very needfull that this proceeding of ours at first, be with all care and wariness guided, for the most effectuall advancement of the holinesse and honour of Jesus Christ among them.

Upon such like grounds as these, though I and some others know more of the sincerity of some of them, then others doe, and are better satisfied with them: Yet because I may be in a temptation on that hand, I am well content to make slow haste in this matter, remembring that word of God, *Lay hands suddenly upon no man* Gods works among men, doe usually goe on slowly, and he that goeth slowly, doth usually goe most surely, especially when he goeth by counsell. *Sat cito si sat bene*, the greater proof we have of them, the better approbation they may obtain at last. Besides, we having had one publick meeting about them already this summer, it will be difficult to compasse

compaſſe another, for we have many other great occaſions, which may hinder the ſame, and it is an hard matter to get Interpreters together to attend ſuch a work, they living ſo remote. The dayes alſo will ſoon grow ſhort, and the nights cold, which will be an hindrance in the attendance unto the accompliſhment of that work, which will moſt fitly be done at *Natick*.

But above all other Reaſons this is greateſt, that they living in ſundry Towns and places remote from each other, and labourers few to take care of them, it is neceſſary that ſome of themſelves ſhould be trained up, and peculiarly inſtructed, unto whom the care of ruling and ordering of them in the affaires of Gods houſe may be committed, in the abſence of ſuch as look after their inſtruction. So that this is now the thing we deſire to attend, for the comfort of our little *Siſter that hath no breaſts*, that ſuch may be trained up, and prepared, unto whom the charge of the reſt may be committed in the Lord. And upon this ground we make the ſlower haſt to accompliſh this work among them. Mean while I hope the Commiſſioners will afford ſome encouragement for the furtherance of the inſtruction of ſome of the moſt godly and able among them, who may be in a ſpeciall manner helpfull unto the reſt, in due order and ſeaſon.

And thus have I briefly ſet down our preſent ſtate in reſpect of our Eccleſiaſticall proceedings. I beg the prayers of the good people of the Lord, to be particularly preſent at the Throne of Grace, in theſe matters, according as you have hereby a particular Information how our condition is. And for me alſo, who am the moſt unfit in humane reaſon for ſuch a work as this, but my ſoule deſireth to depend and live upon the Lord Jeſus, and fetch all help, grace, mercy, aſſiſtance, and ſupply from him. And herein I doe improve his faithfull Covenant and Promiſes, and in perticular, the Lord doth cauſe my ſoule to live upon that word of his, *Pſal.* 37. 3, 4, 5, 6, 7. wherein I have food, rayment, and all neceſſaries for my ſelfe and Children (whom I have dedicated unto the Lord, to ſerve him in this work of his, if he will pleaſe to accept of them) and this ſupply I live upon in theſe rich words of gracious Promiſe, *verſ.* 3. *Truſt in the Lord, and doe good, dwell in the Land, and verily thou ſhalt be fed.*

Herein alſo I find ſupply of grace to believe the converſion of theſe

theſe poor *Indians*,& that not only in this preſent ſeaſon, in what I doe already ſee, but in the future alſo, further then by mine eye or reaſon I can ſee. Which ſupply of grace, I live upon in thoſe words of his gracious Promiſe, which I apply and improve in this particular reſpect, *verſ.* 4. *Delight thy ſelfe alſo in the Lord, and he ſhall give thee the deſires of thy heart.*

Herein alſo I find ſupply of grace to believe, that they ſhall be in Gods ſeaſon, which is the fitteſt, brought into Church-Eſtate; faith fetching this particular bleſſing out of the rich Fountaine of thoſe gracious words of Promiſe, *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſſe.*

Herein alſo my ſoule is ſtrengthned and quieted, to ſtay upon the Lord, and to be ſupported againſt all ſuſpitious jealouſies, hard ſpeeches, and unkindneſſes of men touching the ſincerity and reallity of this work, and about my carriage of matters, and ſupply herein. Which grace my ſoule receiveth by a particular improvement of that rich treaſury of the Promiſe in theſe words, *verſ.* 6. *And he ſhall bring forth thy righteouſneſſe as the light, and thy judgement as the noon day.* And herein likewiſe I find ſupply of grace, to wait patiently for the Lords time, when year after year, and time after time, I meet with diſappointments. Which grace I receive from the commanding force of that gracious Promiſe, *verſ.* 7. *Reſt in the Lord, and wait patiently for him, fret not thy ſelfe*, either for one cauſe, or for another. Thus I live, and thus I labour, here I have ſupply, and here is my hope, I beg the help of prayers, that I may ſtill ſo live and labour in the Lords work, and that I may ſo live and dye.

THe Corporation (appointed by Act of Parliament) for Propagation of the Goſpel amongſt the Heathen Natives in New-England, *deſire all men to take notice, That ſuch as deſire to be ſatisfied how the moneys Collected, are diſpoſed of, may (if they pleaſe) repaire to* Coopers Hall, London, *any* Saturday, *between the houres of Nine and Twelve in the forenoone, where the ſaid Corporation meet.*

FINIS.